

SECOND REPORT
OF THE
EDINBURGH
BOARD OF HEALTH.

26th January 1832.

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AS CONSTITUTED BY A WARRANT OF HIS MAJESTY'S PRIVY
COUNCIL, DATED 14TH JANUARY 1832.

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The Right Honourable the Lord President.

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Dr John Gairdner, President of the College of Surgeons.

Anthony Dickson, Esq. late Senior Member of the Medical Board, Calcutta.

Dr Whitelaw Ainslie, late Superintending Surgeon, Madras Establishment.

George Meikle, Esq. late Superintending Surgeon to His Highness the Nizam's Army.

Coll. of Surg Coll. of Phys. { Dr Abercrombie, Physician to the King.
Dr Alison, Professor of the Institutes of Medicine.
Dr Davidson, late President of the College of Physicians.
Dr Christison, Professor of Medical Jurisprudence and Police.
Dr Gregory, Physician to the Infirmary.

{ Dr MacLagan.
Sir George Ballingall, Professor of Military Surgery.
Dr Adam Hunter,
Geo. Hamilton Bell, Esq. late Residency Surgeon, Tanjore, Madras.

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George Forbes, Esq. *Treasurer.*

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SECOND REPORT, &c.

SINCE the publication of the Report of the Edinburgh Board of Health on the 16th November last, some important practical information has been received from the towns in Britain, as well as on the continent, where the cholera has been lately prevailing, relative to the treatment of the disease and the preventive measures to be attended to during the period of its prevalence. On this account the Board, looking to the probability of the early arrival of the disease in this city, have thought it their duty to make known the results of the intelligence which has reached them from various quarters.

1. The Board have nothing farther to state, in addition to what was said in their former Report, as to the contagious nature of Epidemic Cholera. A great part of the preventive measures they have to recommend are founded on the opinion formerly expressed, that it is in some circumstances infectious, but that the risk of its spreading in this manner is comparatively small where due attention is paid to ventilation and cleanliness.

In respect to the cleanliness of the city, much has been accomplished since the Board was instituted, partly through means of the Cleaning department of the Police, and partly by the exertions of committees formed of the Police Commissioners, and other public-spirited individuals in the several Wards, who have visited the houses of the poor, and directed the cleaning of them under the instructions and at the expense of the Board.* But in order to render what has been done permanently useful, it is absolutely necessary that the working classes should themselves do their utmost to keep their dwellings clean; and *that masters and others who have influence with them should frequently admonish and exhort them to this effect.*

2. The experience of every place where the disease has lately appeared in Britain strongly confirms the sentiments formerly expressed by this Board, that the chief victims of cholera are the habitually intemperate; and that a fit of intoxication during the prevalence of the disease is extremely apt to be followed immediately by an attack. The attention of all ranks of the community cannot be too seriously turned to this fact.

* Up to this date, about 1600 Apartments, Stairs, Passages, and Closes, have been thoroughly cleaned and lime-washed; and upwards of 3000 extra cart-loads of rubbish, collected almost solely from dwelling-houses and cellars, have been already removed. Both these operations are still carried on very extensively, and with great activity.

3. The Board would advise persons of all ranks to go as little out at night as possible during the prevalence of the epidemic,—to clothe themselves more warmly than usual when compelled to go out after sunset,—to take care to keep their feet always dry and warm,—to wear at all times, but in bad weather particularly, a broad flannel belt round the belly,—and to take a meal if possible before quitting the house in the morning.

The public may rest assured, that no pains will be spared to apply to the amelioration of the condition of the poor, in regard to food and clothing, the means which have been generously put into the hands of the Board for the purpose. Six Soup-kitchens have already been provided in various quarters of the town, where 5830 rations of soup, and 6516 rations of bread are supplied daily, on tickets granted by the visiting committees of the several districts; and the Board have also begun to issue clothing and coals to the most necessitous on proper certificates.

4. The Board would recommend that, during the prevalence of the epidemic, all assemblages of large bodies of the working classes, unless at church, should be suspended or avoided. But especially they would warn persons in that station against assembling together for convivial purposes; which meetings have been found by frequent experience to be often followed by many cases of cholera among the persons composing them. In particular too the Board must insist on the abandonment, for the present, of the common practice in this country of crowding to watch over the bodies of the dead and to attend funerals; since in the towns hitherto visited very many cases of cholera have appeared to arise from such exposure. In every case of death from cholera the house must be kept as free as possible from all unnecessary visitors, and the friends who attend the funeral should not assemble in the house. The interment should take place as early as possible.

The Board trust that the utmost attention will be paid to the proper ventilation of churches and chapels.

5. It is of very great importance that all disorders of the stomach and bowels should be carefully attended to during the prevalence of cholera. It has been fully ascertained that in a great majority of cases the proper symptoms of cholera are preceded for some hours, or even for one, two, or three days, by a slight stomach-complaint or bowel-complaint, attended commonly with headach, frequency of the pulse and languor; and that when advantage is taken of this warning, prompt treatment will prevent the cholera from being fully formed, or render it milder than it would otherwise have been. It is likewise acknowledged by all medical persons who have been engaged in the treatment

of the disease in Britain, that if these warnings are neglected, and the proper symptoms of epidemic cholera allowed to form, medical treatment in a great proportion of instances proves of little avail.

Persons of all ranks are therefore urgently entreated to pay the strictest attention to derangements of the stomach and bowels, however slight they may appear to be at first, and to place themselves under the observation of a medical man the moment such symptoms occur. The inhabitants belonging to the working classes will understand, that when such symptoms appear, they should without delay, at any hour of the day or night, apply at one of the Cholera Stations to be presently mentioned.

6. All families who can afford it may supply themselves with the medicines recommended by the Board in their First Report, as proper to be provided for family use before medical aid can be procured; and when any case commences suddenly and violently, the Board would still advise the preliminary measures formerly laid down to be put in force,—with this caution,—that the opium pills or laudanum must not be repeated after the vomiting ceases. But as it appears now to be ascertained, that few cases begin in so sudden a way in this country, and that most are preceded by warnings which will put it in the power of every one, who chooses to pay attention to his state of health, to procure medical aid in time, the Board do not think it necessary to address any farther statements on the treatment to the public at large; but will take proper care, that every medical person connected with their proceedings shall be made acquainted with all useful information hitherto procured on the subject. It is necessary to observe, however, that families should be provided with a sufficient quantity of mustard-powder (4 oz.) as formerly directed; and that among the means of speedily procuring artificial heat, none appears more attainable, convenient, or useful, than flat bags about 18 inches long and 12 inches broad, to be filled when required with hot sand, salt, or meal.

7. The Board have to announce, that under their directions the city and suburbs have been divided into 30 districts, and each put under the charge of two or more medical men, of whom upwards of 100 have volunteered their services for the purpose. Eleven stations have been fixed on, where application may be made for medical advice the moment a case of cholera occurs at any time during the day or night. On application being made at the stations medicines will be delivered to the

friends for immediate use, with general directions as to the treatment to be followed till the patient be removed to an hospital, or till the medical officer of the district shall arrive at his house.

The Stations which have been fixed on are as follows. I. Cholera Hospital, Brown's Court, Castle Hill;—II. Mr Macfarlane's shop, 139, High Street;—III. Dr Sibbald's shop, 5, Hope Street;—IV. Mr Crichton's shop, 1, Baker Place, Stockbridge;—V. Mr Gardner's shop, 52, George Street;—VI. Messrs Pugh and Plews, 35, Northumberland Street;—VII. New-Town Dispensary, 4, East James Place;—VIII. Cholera Hospital, Queensberry House, Canongate;—IX. Royal Public Dispensary, East Richmond Street;—X. Cholera Hospital, Drummond Street;—XI. Mr Mitchelhill's shop, 2, Downie Place, Port Hopetoun.

8. Three Cholera hospitals have been fixed on; two of which are ready to receive patients, and the third will be ready in a few days. These are situated, 1. on the south side of the Castle Hill, 2. at Queensberry-House, and 3. in Drummond Street. They will accommodate 160 patients; and it is expected that other buildings will also be speedily procured.

The Board most earnestly entreat all persons of the working classes to remove their friends who may be attacked with cholera without a moment's delay, to one or other of these hospitals. On the one hand, this is the principal security against the risk of the infection spreading in families. And on the other hand, the experience of the towns in Britain already visited by the disease, has fully satisfied every medical man, and the working people themselves, that, even though all the necessary means were at hand, it is impossible to apply them properly in the confined rooms and closets commonly used by persons in this rank of life as sleeping-places,—and that an unremitting personal attendance and variety of means are required, which cannot be commanded in their houses, and likewise cannot be properly directed, except under the constant superintendence of a medical man for hours together. On these accounts, the Board, notwithstanding serious obstacles which have been thrown in their way, have procured and fitted up temporary hospitals in proper situations, and have arranged the medical attendance, so that competent professional persons shall be ready to superintend the treatment of patients at all hours of the day and night. *The Board invite the working classes to visit these hospitals now; so that they may see how carefully their comforts have been provided for.*

On the appearance of the disease in the town, admission will be instantly procured by the sick on application being made at

one of the stations ; at each of which proper litters will be found for transporting patients without fatigue to the hospitals.

N. B. No cholera patient can be admitted into the Royal Infirmary. That institution is already full of other patients ; and besides very great care must be taken to prevent cholera from spreading among them, as it is peculiarly fatal in persons recovering from other diseases.

9. The Board consider themselves entitled, from the recent history of epidemic cholera in this country and elsewhere, to assure the upper ranks of society in Edinburgh, that, considering the complete separation which for the most part exists in this city between their dwellings and those of the working classes,—there is very little chance of the disease prevailing among persons in easy circumstances, provided they pay attention to the following precautions. 1. They ought to live frugally and temperately, but without making any other change in their manner of life. 2. They ought to keep their servants as much as possible at home, or at all events prohibit them from visiting their friends in infected districts of the town, or admitting visitors from these quarters. 3. They ought to withhold all encouragement from beggars,—the loitering of whom about the streets will be prevented as much as possible by the police.—These precautions being observed, they may dismiss from their minds all over-anxiety and fear of infection ; which in their instance is quite uncalled for, while at the same time it may prove the most effectual means of actually bringing on an attack under unforeseen and inevitable exposure to the causes of the disease.

While the Board are fully warranted in giving this assurance, and do so most cheerfully in consequence of having found that a most unnecessary and injurious degree of apprehension prevails among very many persons in easy circumstances,—they must at the same time remark, that this immunity among the upper ranks will depend in a great measure on the disease being kept within moderate bounds among the lower orders.

On these accounts the Board look with confidence for the cordial co-operation and aid of all sensible persons in the upper ranks towards carrying the requisite measures into effect. They warmly acknowledge the support they have already received from the public, and the numerous offers made from all quarters of farther pecuniary and other assistance ; of which, when the proper occasion shall arrive, they will promptly take advantage. Meanwhile they may explicitly give their assurance, that persons in easy circumstances may, with perfect safety and great advantage, lend their aid towards ameliorating the condition of

the poor during the prevalence of cholera, and thus restricting its ravages,—by continuing those personal services which have at all times, and of late especially, been so cheerfully contributed by the benevolent in this city.

The Board think it right also to add, that in the higher stations of society in other towns where cholera has prevailed, disorders of the stomach and bowels imitating cholera are apt to be produced in the timid and anxious by forcible impressions on the imagination connected with the disease. The Board trust that such disorders may in a great measure be prevented by the preceding statement. When they do occur, however, they ought, for the reasons mentioned in Article 5, to be carefully attended to; but in people of the middle and upper ranks they do not necessarily or generally justify alarm.

10. The public may rest assured, that the Board will regularly furnish through the newspapers correct and authentic information respecting the extent of the disease, and the districts which may be infected;—and they therefore earnestly entreat the Editors of Newspapers to abstain from publishing unauthorized statements, calculated only to increase the public alarm, until the truth of them has been investigated in the most careful manner under the direction of the Board.

11. A short printed statement of the points to be attended to by the lower orders will be extensively circulated among them. But the Board would also beg that all Clergymen will on an early occasion read the present Report, or such part of it as they may think fit, in the churches and chapels of the city, especially in those frequented by the working classes; and that they will also take advantage of the opportunity to enforce on the attention of the working classes all the points herein mentioned, which most nearly concern their welfare, but in particular the necessity, during the prevalence of the epidemic, *of being temperate in their manner of living,—careful in watching for the occurrence of stomach-complaints or bowel-complaints,—and ready to resort at once to the hospitals as soon as the symptoms of cholera may appear.*

The Board would likewise earnestly exhort all masters to assemble their workmen for the purpose of hearing this Report read, and its objects enforced on their attention.

By authority of the Board,

JOHN LEARMONTH, *Lord Provost,*
Chairman.

peated once if not retained. [N.B. The doses of the Mixture, Laudanum, Pills, and Clyster, must not be exceeded. For children of fourteen half the doses mentioned, and for children of seven one-fourth is sufficient.] The *Hot-air bath*, or, if it is not at hand, dry heat over the whole body in any shape, such as by hot blankets and hot-bricks, sand, salt, or bottles of hot water, together with constant rubbing of the whole body, should likewise be resorted to from the first. The *Mustard-Poultices* should, as soon as possible, be applied over the belly and on the soles and calves, and kept on till the patient complains of the smarting.

By the time these measures have been put in force, opportunity will have been given for procuring medical advice; which is indispensable for the treatment afterwards. The Board think it necessary to apprise the public, that where this disease has prevailed, blood-letting, when resorted to within the first, second, or third hour from the commencement of the attack, has been very generally found useful along with the other remedies, notwithstanding the appearance of sudden weakness and excessive sinking already mentioned.

VI. By following these rules, and taking prompt advantage of the provision made at the Station-points, the Board are convinced that very many cases will be checked at the outset. But, at the same time, they strongly exhort the labouring classes to convey their sick friends with all speed to the hospitals, rather than try to cure them at home, where they can seldom have the proper means at command. The hospitals will, it is hoped, be so numerous, that one shall be near every man's habitation; and carriages, to serve at the same time as dry-heat baths, may be found always ready at the hospitals and stations, for the instant removal of patients at all hours of the day and night. The Board feel assured, that, by quickly availing themselves of these provisions, working people will get their sick friends brought sooner and far more effectually under treatment than in any other way; and they must not forget, that every minute's delay is highly dangerous.

VII. The moment the disease is suspected to have appeared, information must be given to William G. Cuninghame, Esq., Clerk to the Board, at the City Chambers. And, should it es-


tablish itself in the town, medical men are expected to send to the same quarter, every morning before half past nine, a report of each new case, death, or recovery; specifying the name, residence, age, employment, date of seizure, and date of the event. The Board anxiously look for punctuality in this respect from every medical person.

While the Board think it right to express their apprehension, that in certain circumstances the disease may be communicated by personal intercourse with infected persons or goods, they wish it to be distinctly understood, that, as they are satisfied it may also be diffused in other ways, not yet ascertained,—as they think it will be impossible in this country to establish a system of internal quarantine, or absolute seclusion of the sick,—and as the attempt to do so would throw very many persons into great distress,—they do not mean to recommend that any attempts should be made to prevent its diffusion in this city by seclusion of the sick, otherwise than as detailed above.

N.B. TO APOTHECARIES.—As an inferior laudanum is sold in some shops, apothecaries are cautioned to use only the strong laudanum of the Edinburgh Pharmacopœia. Copies of this Report, and printed labels for the articles recommended by the Board, with directions for their use, may be procured by apothecaries from the Clerk.

By authority of the Board,

JOHN LEARMONTH, *Lord Provost.*

 *The Sets of Medicines recommended in the above report may be had genuine at the*

APOTHECARIES' HALL, ST JOHN STREET, PERTH.

LECTURES ON POPERY.

LECTURE III.

Popery perverts the Gospel. Justification—Merits—Impetrations—Pilgrimages—Relics, &c.

By THOMAS BROWN, D. D.,
Minister of St. John's Church.

THE question has I doubt not occurred to many, On what account is it that we come forward at this time to expose the tenets of the Roman Catholic Church, and why is it that the ministers of the Establishment are almost exclusively engaged in the attack? We leave those Protestant clergy, who, though professing the same faith, yet take no part with us, to assign their own reasons for their neutrality, and answer for themselves. We impute not motives to any man. Let every one be satisfied in his own mind. They may perhaps disapprove of our mode of exposure—they may content themselves with bringing the subjects of discussion before their respective congregations—or they may engage in this work separate and apart from us—or they may think it inexpedient to agitate such questions in the present times.

Now, while we grant the privilege to others to think and act as they may see fit, we must claim the same privilege for ourselves: and for our part we must say, whatever others may think, that if ever there was a time when the friends of divine truth were called on to unite, and stand forward in defence of the faith, and expose error, the present is that time—that if ever there was a period when the ministers of religion were required, apart from their weekly ministrations, to direct the attention of those who may be disposed to listen to them on those points in which we differ from Roman Catholics, and in which we conceive the best interests of mankind are deeply involved, the present is that period. There may be periods when

special questions press themselves more prominently upon our notice, and call for discussion—and the present is one of these. We love peace, and sigh for it. Peace must be sought, and earnestly pursued; but the purchase is too great when it is at the expense of truth. No man can study the aspect of the times, and reflect on the opinions that are afloat in the present day, without being satisfied that they are portentous, and big with importance. This is an age of the greatest latitudinarianism and false liberality of sentiment. We hear it openly avowed that no man is responsible for his belief, and that provided he is only sincere, it is of very little importance what his religious creed may be. I need only say, that such opinions are of the most pernicious nature, as they confound truth with error, and render a person irresponsible for whatever privileges and advantages he enjoys. But, leaving this point, no man who is alive to the cause of religion, can mark the signs of the times, the progress of error, the licentiousness of principle, the profligacy of manners, by which the age is characterised, without feeling deeply concerned for the issue. We cannot, on the one hand, perceive the insidious methods that are adopted by the Church of Rome to extend her triumphs, and to enslave the souls of mankind, and those in power and authority seconding their views—sacrificing the interests of religious truth to the maintenance of political ascendancy, and purchasing power by cajoling those who, undisguisedly, avow their wish for popish domination,—

without using our feeble endeavours to counteract their aims. And we cannot, on the other hand, see our Protestant brethren, in different parts of the kingdom, standing forth to unmask and expose the error and idolatry of that Church to which our forefathers were subjugated, without joining issue with them. And we cannot see numbers of Protestants in our sister island at this moment suffering in their persons, their property, and life, because they are opposed to the doctrines of Rome, without feeling for them, and exposing a system of religion that can patronize such cruelty and injustice. "If the Reformation was worth establishing, it is worth maintaining; and it can only be maintained by a constant vigilance in support of those principles which effected it in the sixteenth century."

No doubt truth is great and will ultimately prevail—the cause of righteousness God will defend, and by the breath of his mouth he will dissipate the clouds of error and superstition, however dense, in his own time; for "who will set the briars and thorns against him in battle?" But God invariably acts by means—by the instrumentality of inferior agency; and if they, for whom he has wrought out so much, be unmindful of their privileges, forgetful of what he has done for them, are unconcerned about their maintenance, and use not every lawful means to counteract the designs of the enemies of God and of truth, he may in righteousness punish us, and again suffer us to be enveloped in Egyptian darkness. Embarking in this cause, as I trust we do, with zeal for the cause of God, with unfeigned love of the truth, with a deep concern for the salvation of perishing souls, with earnest prayers for the divine blessing, and a humble dependence on divine aid, we cannot but cherish the humble hope, that our endeavours will be counteranced by Heaven, and to a greater or less extent be attended with beneficial results. We may confidently affirm that, whatever language may be held in regard to opinions and doctrines which we consider dangerous and ruinous, we pity from our inmost soul those who hold them, and are deluded by them, and have no desire whatever to wound their feelings. It is not men but principles we attack. To principles we would show no mercy; towards men we would cherish the most tender compassion. If we know any thing of our own hearts, (yea, God is our witness,) we can in all good conscience affirm, that, in love to their precious souls, we long to bring them to the knowledge of the truth as it is in Jesus—to bring them to Christ, that he may bring them to heaven. We know not whether any of the Roman Catholic faith are present; but we are persuaded that the great proportion of them are entirely ignorant of the many monstrous doctrines that are maintained by their Church; and we are persuaded, also,

that many Protestants, though they have a general belief and certain acquaintance with many Popish absurdities and errors, yet know not the thousandth part of the superstition and idolatry that attaches to this Church. Popery is a very flexible thing, notwithstanding all its pretended sameness, and oneness, and infallibility—it accommodates itself to the atmosphere which it breathes. Thus, for instance, it could easily be made appear that that Church has catechisms, or different versions of the same catechism, suited to the different parts of the world where they are circulated, and graduated to the scale of intelligence they have attained; so that the absurdities that are circulated, and tolerated, and enjoined in Spain, or in Portugal, or in the more grossly ignorant counties of Ireland, are kept out of view in this country as far too gross for this region. Besides, many of its asperities are rubbed off, and many of its deformities are concealed, by its coming in contact with Protestantism. Still, with all its modifications, its character is the same—it cannot change. And let it only have full scope—let it be withdrawn from the influence of Protestantism—let it enjoy the dominant sway—let its own published decrees have full effect,—and it will appear in all the blackest hues in which it has been painted—it will subjugate the souls and the bodies of men, and destroy all such as think not as Mother Church thinks. "Nothing but the want of power, nothing but the much lamented ascendancy of heresy in any country, compels the Church of Rome to keep many of her infallible, immutable decrees, in silent abeyance."

The subject that has been assigned to me to discuss, amidst the multiplicity of topics that will be brought under your notice, is this, that "Popery perverts the Gospel." It has been made clearly to appear that Popery makes void the law of God; and now, going forward, our next object is to show what influence it has on the gospel. This, indeed, is a very wide field, and might afford scope for many lectures; for I must say, that there are few of the doctrines of the gospel, and which we consider essential to salvation, that have not been perverted and corrupted by the Church of Rome: they have rashly "rushed in where angels fear to tread"—they have sacrilegiously laid their hands on that which humanity might have trembled to touch, and they have added unto the things that God hath revealed for the salvation of sinners, in defiance of the most fearful denunciations. Did we not know what fallen humanity is capable of, and what the wicked heart of man will do, in counteraction of God's will and authority, and to please self, we would scarcely think it possible for men to have gone so far in opposition to reason and common sense, as well as God's express prohibition, in corrupting what is sacred.

There seems to be actually an ingenuity exercised to pervert what is simple, and corrupt what is pure, and to compel God to speak as depraved human nature would have him, to subjugate the reason and the understanding to the belief of what is repugnant to both. The whole revelation of the gospel, in all its aspects, and bearings, and parts, is a revelation designed to make fallen sinners debtors to the free grace of God. The whole system of Popery seems to counteract this; it is a system of human merit from beginning to end—a system comporting with the corrupt inclinations of sinful humanity, and which seems determined to gratify these at whatever expense. If the gospel is a revelation of divine mercy, Papists have changed its character, by tolerating or imposing bodily austerities and cruelties, and pronouncing these as meritorious, which are not exceeded by the superstitious observances of Indian fanatics, or the Eastern worshippers of the Evil principle. If the gospel is a revelation of grace, leading those who embrace it to feel and acknowledge that they owe every thing to the unmerited favour of God, they have destroyed this principle and feeling of obligation, by rendering proud self-righteous man a debtor merely to self. If the gospel draws us by the constraints of divine love to all moral obedience, they have by their indulgences, and the allowed power of forgiveness, which is vested in their priesthood, thrown open the floodgates of iniquity. If the gospel is a proclamation of goodwill to men, and an injunction of goodwill and love from man to man, they have sown the seeds of discord, kindled the fires of hatred and vengeance, by their doctrine of exclusive salvation, and the command to keep no faith with heretics. If the gospel is a deliverance from the yoke of Jewish bondage, there is a refined tyranny induced by Romanism—a yoke more galling than Egyptian servitude, “which tramples upon Christian liberty and the natural rights of the human mind, and which threatens bodily punishment to such as in silence and privacy may have indulged the freedom of their own minds.” In short, if the design of revealed truth, and all and each of its component parts, is to exalt the Saviour, humble the sinner, and promote universal holiness, the doctrines of the Church of Rome, and their explanations of the gospel, are fitted to *degrade* the Saviour, foster the pride of the human heart, and implant and cherish the seeds of vice and iniquity. And it is not to be wondered that this is the case, when the liberty which Christ has granted to believers in the gospel, the Pope and his Church most positively deny them. Placing themselves betwixt mankind and the Redeemer, they allow only those to approach him who make a full surrender of their judgment to popes and councils. A belief in Christ and his work of redemption, grounded

on the Scriptures and their evidences, is thus made useless, unless it is preceded by a belief in Roman supremacy, grounded on mere surmises. The gospel of Christ is removed from its solid foundation of rock, to place the mighty fabric upon the moveable sand of a conjectural meaning. Again, I say, it is not wonderful that the doctrines of salvation should be corrupted; because, if the waters of life are polluted at the very fountainhead, how can the streams that issue from it by possibility be pure. If all saving truth is not contained in the Holy Scriptures, but in unwritten traditions, wrapt up we know not where, enlarged to an extent far as the fancy, and the will, and the carnal designs of man are pleased to carry them, floating down the stream of ages, and unconsigned to the inspired accredited records of Christianity—if these, unstamped by the seal of Heaven are incorporated, in faith and practice, with God’s holy word, are both and alike to be held sacred, are both and alike of divine authority and obligation, how is it possible, I ask, that the doctrines that are drawn from this adulterated source can be other than of a mixed and impure character? They tell us—ay, it is an article of their creed, the disbelief of which subjects to the anathema—that whatever the Pope or his council declares to be true, is to be implicitly believed, and held as sacred, drawn though it may be from no higher source than traditional legends. And when this is the case, is it possible that the gospel can be otherwise than perverted? We maintain, that though an angel from heaven was to proclaim as divine what is not drawn from, or does not accord with the word of life, he is not to be believed.

“Popery perverts the Gospel.” It is admitted that some of the essentials of Christianity are to be found in the Romish creed, and we hesitate not to allow, that we meet with much that is fair, and excellent, and useful in many Popish writings. But then there is so much bad commingled with what is good, so much of what is corrupt intermixed with what is pure, so much deleterious poison infused into the wholesome food, that the bad neutralizes the good; the whole mass is leavened. And the danger is great, because under their system, there is no separation of the clean from the unclean. All is represented as alike wholesome and nutritious; and it is inculcated upon the votaries of Romanism, that the whole mass must be swallowed, however discordant its component parts may be—the whole must be swallowed and digested, else there can be no life, health, or vigour, nay, the curse must fall upon such as would make a distinction, and death must ensue. For instance, as we have seen, they profess to own the Scriptures as the word of God, but then, no other view can be taken of them, than

what the Pope and his councils enjoin, and the traditions of men must accompany them, and be received as of equally divine authority. They believe in the divinity of Christ, but then they honour the creature as they do the Creator, who is God over all and blessed for ever; they believe in the death and the atoning sacrifice of Christ, but then they have various other methods of propitiation, and to Christ's one and all-sufficient sacrifice, they add the sacrifice of the Mass; they admit of the sacraments of baptism and the Lord's supper, but then, while they ascribe saving virtues to these which they never did possess, they add to these institutions of heaven no less than five other sacraments; they admit the righteousness of Christ in the work of redemption, but then, our own and others' merits must be conjoined with it to render it trustworthy; they own the intercession and the advocateship of Christ, but then, as if one Mediator and advocate within the veil were not sufficient, in order to supplement his intercession, they add the prayers of thousands around the throne; they own the worship of the one living and true God, but then, they pay adoration to saints and angels; they admit of the doctrine of a heaven and a hell, but then, apart and distinct from both, they maintain that there is a purgatory where the soul must be purified for the abodes of paradise, and that the repetition of the sacrifice of the cross in the Mass, and the prayers of the faithful, must be employed for delivering those who are supposed to be undergoing the purification by fire. Who does not plainly perceive the gross delusion under which the abettors of these doctrines labour, that the good in their creed is, by the Church of Rome, nullified by the bad, and that what is really wholesome is vitiated and rendered noxious by the poison with which it is leavened? In teaching so many things that are pernicious in Christian faith, the very foundation of Christianity is overthrown, and instead of building on a rock, their Babel tower is erected on the sand.

It were easy to extend these remarks, in reference to the gospel, generally; but the multiplicity of the points before me, prevent me from enlarging further. You will notice in the annunciation of this lecture, that I am called upon specially to turn your attention to the grand doctrine of the gospel, viz., justification. This is a fundamental article of Christianity, a prominent feature of that faith that was once delivered to the saints. The mind of man cannot propose to itself a question of such everlasting importance, as how a sinful man shall be just before God his maker, his governor, and judge. If he can think at all, and think of himself aright, as a condemned sinner before God, his first and most eager inquiry must be, how he is to be reconciled to the holy and

omnipotent Jehovah—how he can obtain an interest in the divine favour. A mistake here is attended with the most dangerous consequences; an error here is awfully fatal. But however essential and important this truth may be, it is one that lies beyond the reach of mere created discovery; and the question could never have been resolved by the united penetration of angels and men—the difficulty could never have been removed but by the unerring wisdom of God; for he only who was offended could inform us as to the mode of reconciliation. God, however, who is rich in mercy, hath made it known to us, and that, too, in such clear and intelligible terms, that no one who is not wilfully blind and perverse need err therein. It is a doctrine that is not to be found only in one text of Scripture, or in detached and insulated parts of the word of God. If there is doubt as to the truth or nature of this doctrine, it cannot arise either from the silence or obscurity of Scripture, but from obstinate perversity, or wilful perversion. As the learned and pious Witsius says, "It diffuseth itself through the whole body of divinity; and if the foundation here is well laid, the whole building will be more solid and grand; whereas a bad foundation threatens a dreadful ruin." The doctrine of Protestants concerning justification is, "We are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort."—*39th Article*. "Those whom God effectually calleth, he also justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; *not* for any thing wrought in them, but for Christ's sake alone; *not* by imputing faith itself, the act of believing, or any other evangelical obedience to them as their righteousness, but by imputing the obedience and satisfaction of Christ unto them—they receiving and resting on Christ and his righteousness by faith, which faith they have not of themselves, it is the gift of God."—*Westminster Confession*.

To this doctrine all the reformed Churches at home and abroad subscribed as the doctrine of the Bible. It is well known that this was the leading doctrine of the first reformers. Till Luther himself was convinced that this was the unsophisticated truth of God's word, neither was his own mind at rest, nor was the influence of his other sentiments great upon others. But no sooner was his mind opened to the perception of this truth in all its clearness, and fulness, and importance, than he enjoyed an inward peace which his many trials and much opposition could not ruffle; and when, in consequence of his own conviction, he began publicly to

preach it, setting before men their state by nature, and urging them to the inquiry after salvation, the effects were most visible and powerful. The whole fabric of Romish will-worship, penances, absolutions, and indulgences, which was founded on the absurd and unscriptural doctrine of human merit, began to fall like Dagon before the ark of God; nor did the work stop till the doctrine leavened, to a greater or less extent, most of the countries of Christendom. So essential to vital Christianity did it appear to him that he did not hesitate to call it *articulus stantis aut cadentis ecclesie*, the article, on the reception or the rejection of which the stability or the subversion of the Church depended. Nor was Luther singular in this opinion. The same doctrine was the leading topic to which all the Reformers specially turned the attention of their auditors, and pressed upon their acceptance, as Zuinglius in Switzerland, Calvin in Geneva, Latimer in England, and Knox in Scotland.

I would fain employ a few moments for the sake of my Catholic brethren, if any such are present, and for the sake of professing Protestants who may either think lightly or inaccurately on the subject, in stating in a few simple sentences the doctrine of Justification by Faith. Our single catechism states it very clearly and very summarily in the following terms:—"Justification is an act of God's free grace wherein he pardoneth all our sins and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone." It is a judicial act, and a gracious act, whereby the believing sinner is absolved from the guilt of his sins and has a right to eternal life only for the obedience of Christ received by faith. Now in explaining this it may be noticed, that we are born in a state of guilt and condemnation. We are all sinners, and as such are exposed to God's wrath; for being sinners, and having broken the divine law, had God dealt with us as we deserved, we *must* have endured its penalty and forfeited its rewards. Now justification is a change of state in the eye of the law and in the eye of the lawgiver. The term is one borrowed from courts of justice, and as applied to a sinner is opposed to condemnation; and it bespeaks a relative change, wherein the sinner from being guilty is held righteous and regarded by God as such.

This justification is said to be an *act*, because it is like the sentence of a judge—a thing done at once and complete—done in the court of heaven, and not to be revoked. And in this way it is distinguished from sanctification, which is a work in us—a gradual and progressive thing of small beginnings, but advancing and gaining strength till the subject of it is meet for heaven. It is an act of God's free grace, because if condemned sinners are brought

into a state of acceptance at all, it must be of the sovereign mercy and unmerited favour of God, irrespective of any desert, any worth, any doings of theirs. There are two constituent parts in this justification: there is the pardon of our sins and the acceptance of our persons; a removal of guilt and condemnation and a restoration to divine favour. A criminal before an earthly tribunal,—a rebel for instance before his sovereign, might meet with a sentence of acquittal so as to be delivered from punishment, and yet not so as to be admitted to his sovereign's favour, as Absalom, you know, was, in reference to his crime. He was forgiven, but he must not see the king's face; he was pardoned, but not justified in the gospel sense. It is however different with the sinner who is justified before God. He is pardoned, and once pardoned he has an interest in the divine favour, and shall be admitted to all the privileges of God's children. But the query comes, How and wherefore does this take place? Is it a sovereign act of indemnity, is it by a sovereign dictum, *I will*, that this takes place, as in the case of creation, irrespective of any regard on the part of God to his holy law—irrespective of any regard to his authority and divine attributes? No. The law had been violated; the debt had been contracted; the penalty had been incurred; the divine favour had been forfeited; and heaven lost: and therefore in restoring the sinner, the lost sinner, God *must*, he cannot *but* have respect to every attribute of his offended majesty, to every requirement of his unalterable law,—and how is this accomplished? in a way that makes heaven and earth resound with this ascription of praise, "O, the depth of the riches of the wisdom and knowledge of God," in a way in which mercy and truth meet together, righteousness and peace mutually embrace each other; in a way in which God's severity and goodness are most marvellously exhibited; his severity against, and his abhorrence of sin, his mercy and love to the sinner; in a way in which he shows that he will not compromise one tittle of his law, one feature of his character, while a free, a full pardon is extended to the undeserving. And how is this? It is by the mission, by the free gift of his own Son, by the incarnation, the obedience, the sufferings, and death of Jesus Christ. God had declared, "the soul that sinneth it shall die; cursed is every one that continueth not in all things written in the book of the law to do them." The justice of God had been trampled on, and it must be satisfied; the law of God had been violated, and it must be fulfilled; heaven had been lost, and it must be regained. In no other way could the forfeitures of the fall be restored. And I just ask, could men, could angels endure the merited wrath of an offended God, and thus satisfy the claims of offended

justice? Could men yield a spiritual, a universal, a perfect, and unsinning compliance with all God's holy requirements, and thus merit God's favour and eternal life? The thing is impossible. And he might just as well think of levelling yonder mountain by his uplifted arm as of doing either the one or the other. And therefore, had God left Adam in the state in which he placed himself when he endeavoured to conceal himself from God's eye among the trees of the garden, he and his posterity must have perished eternally. Now it is in these circumstances that the gospel becomes good news, that Christ becomes precious. God sends his own Son; Christ undertakes our desperate cause, and says, "Lo I come: deliver from going down to the pit; I have found a ransom." God "lays on Christ the iniquity of us all;" Christ suffers the penalty due to sin. God exacts the debt contracted by sinners; Christ pays it to the last farthing. God puts into Christ's hands the cup that we must have drunk; Christ exhausts it to the very dregs; "the shepherd is smitten in order that the sheep might go free." But this is not all. To every requirement of God's holy and perfect law Christ yields a complete and unsinning obedience; he fulfills all righteousness; he allows not a tittle of the divine law to pass, to remain unfulfilled; he yields full compliance with God's will; he does, he endures all that could possibly be exacted to bring us to God.

And then it is to be remembered, that all he was as Mediator, all that he did and endured as Redeemer, was solely *for* man. He came into the world for man's sake; he became incarnate on man's account; he lived *for* man; he died *for* sinners; he fulfilled all righteousness, not for himself; was wounded, not for his own, but for our transgressions. This then is the righteousness of Christ; it is a righteousness full and complete, wanting nothing—without a flaw, without a defect. And this righteousness, this doing and suffering of Christ, is made ours by what is called imputation, that is, it is reckoned to our account. You know when the surety pays the debt of the contractor, the creditor has no claim on the debtor. Christ as our surety paid the debt we had contracted; our sins were imputed to him, laid upon him, and he took them away; so that when "sought for they cannot be found." And his righteousness is imputed to us; all that he did and suffered is reckoned to our account. God looks on us in the face of his anointed; and we, interested in Christ and united to Christ, are dealt with as if we had personally done what Christ did. We are righteous in Christ's righteousness.

But then it is asked, how does the sinner obtain an interest in this righteousness, in all that Christ has done and suffered? He does so by faith, that is, by a firm trust and reliance upon

the finished work of the Saviour—by looking out of himself and away from every thing else as a ground of confidence towards God—by trusting to Christ's obedience through life unto death, and that solely and exclusively for pardon, reconciliation, and eternal life; he is justified by faith, and by faith only, *not for on account of* faith, but by faith, this principle being peculiarly a receiving grace, which no other grace is, leading the soul of a sinner away from every one, and every thing but him on whom it leans, and for whom it counts every thing else loss, every one else but a broken reed. I could enlarge much further on this topic, but want of time forbids. But I think I have expressed myself plainly and intelligibly, and, I am persuaded, scripturally. And that I have done so, that I have spoken as God's word speaks, I must here show by a few quotations. Our Bible tells us "that we are justified by faith without the deeds of the law; that being justified by faith we have peace with God through our Lord Jesus Christ, who is the end of the law for righteousness to every one that believes; by whom we have access by faith unto the grace wherein we stand, and rejoice in hope of the glory of God. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh living be justified. Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the forgiveness of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him who believeth in Jesus: where is boasting then? it is excluded; by what law? of works? nay but by the law of faith; and he adds, therefore a man is justified by faith without the deeds of the law."

Now this is the doctrine of Protestants, that on which they place their hope towards God of pardon and eternal life, and I will be bold to say, the doctrine of the Bible. But what say the votaries of the Church of Rome to this doctrine? what is the language of the Council of Trent in regard to it? I mention the council of Trent, because this may be regarded as their Confession of Faith, one of what they call their symbolic books, to whose decrees every Roman Catholic bows as authoritative. This is its language: "If any one shall say that men are justified, either by the imputation of Christ's righteousness alone, or only by the remission of sins, to the exclusion of grace or charity, which is poured into their hearts by the Holy Spirit, and which is inherent in them; or that the grace by which we are

justified is the favour of God alone, let him be accursed. If any one shall say that justifying faith is nothing else than reliance on divine mercy, for forgiveness of sins, for the sake of Christ, or that it is by faith alone that we are justified, let him be accursed." And then as to the merit of works, it is said, "If any one shall say that the good works of a justified person are not also the gifts of God, that they are not also his worthy merits, and that he being justified by the good works, if they are performed by him, through the grace of God and merit of Christ, truly deserves increase of grace and eternal life, and the enjoyment thereof, and moreover also increase of glory, let him be accursed." I could quote innumerable passages to the same effect from their councils and catechisms, and the numerous writings of their most approved authors; but I forbear. And who is it that, with such language as I have quoted from God's word sounding in their ears, they anathematize? all who build upon these explicit declarations, "By grace are ye saved; being justified freely by his grace through the redemption that is in Christ; in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." Who is it that they denounce? In this anathema they include every individual who, conscious of his own sinfulness and guilt, casts the whole oppressive burden on the head of the victim provided in the Lamb of God. In this anathema they denounce every humble soul who feels that he has no righteousness of his own, and relies solely and implicitly on the righteousness of the Redeemer. To this denunciation and curse of theirs they subject all those who feel that their best deeds, their holiest services, their most hallowed sacrifices, are not only imperfect, but bloated and defiled; and turn away from them as worthless things, as filthy rags, rejoicing in Christ Jesus alone for salvation. In this curse they consign to eternal condemnation the holiest and the best of men who ever trode the stage of life.—Not merely a Luther, a Calvin, and a Knox, names which, though detested by Papists, shine as stars in the spiritual firmament; but also a multitude, whom no man can number, around the throne, who cast away all self-confidence, sought to be washed in the Redeemer's blood, to be clothed in the Redeemer's righteousness, and saved by the faith of the Son of God, saying in life as they shall say through eternity, "Not unto us, but unto thee, O Lord, be all the praise." Ay, let me tell them that Paul also is included in this heavy curse, for he says, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in

him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Say, with these facts, whether or not they pervert the gospel?

Now while such are the denunciations of a doctrine that is so plainly scriptural, and to the establishment of which, and in opposition to sentiments nearly akin to those of Roman Catholics entertained in apostolic days—for false teachers and corrupters of the word have existed in every age—Paul appears to have written both his epistles to the Romans and to the Galatians: whence proceeds their aversion to it, and to its abettors? Just because it is a doctrine of pure grace, that cuts up every fibre of human merit, and will not tolerate the slightest vestige; while their system, whether explained by their decrees, or by the writings of their most eminent authors, or by their every-day sayings and doings, is wholly a system of human merit, a placing a reliance, in whole or in part, on what we have done or can do, or what man can do for us. They may profess to trust in Christ, and to honour him, and they may acknowledge him as the meritorious cause of their salvation, but then they do effectually renounce him, and dishonour him, when they divide their confidence betwixt him and themselves, or other creatures as themselves. For it is a first principle in the gospel, that Christ is all in all, that he is a whole Saviour, or he is nothing. He will have all the glory or none, he will have every soul to trust in him alone for salvation, or to hope for no favour from him. What they consider as meritorious, consists in some supposed conformity to the whole, or some part of the divine law, a sentiment that the apostle Paul reprobates in the strongest terms, when he says, that if righteousness came by the law, Christ has died in vain, and that whosoever is justified by the law, is fallen from grace. From the terms of these anathemas, and from another part of their decrees, which I shall quote from the same authority, the true nature of justification is by Papists lost sight of: they say, "that justification is not only the forgiveness of sin, but also the sanctification and renovation of the inward man, by a voluntary susception of grace and gifts, whereby a man of unjust is made just, of an enemy is made a friend, that he might be heir according to the hope of eternal life. The only formal cause of justification is the righteousness of God, not wherewith he himself is righteous, but whereby he makes us righteous, namely, by which, being given to us by him, we are *renewed* in the spirit of our minds, and, not *reputed*, but *are*, and are truly called righteous, receiving righteousness in ourselves, every one, according to his measure." Thus we see it is by the infusion of grace that we are justified, and there is a careful avoiding of the making mention

of faith in Christ; indeed, in speaking of the instrumental cause of justification, they mention the *sacrament of baptism*, without which no one can be justified.

It is plain from what I have read that there is a confounding and a mixing up of the doctrine of justification, with that of sanctification, which are distinct doctrines of Scripture, and which though inseparably conjoined are widely different, and ought, (when we are treating of salvation,) to be kept completely apart; the one having a special reference to the work of Christ without us, the other to the Spirit's work within us. When they, therefore, speak of inherent righteousness, communicated grace, infused charity, to use their phraseology, they speak of what has nothing at all to do with justification. Unrighteousness, and unholiness, are things, *toto cælo*, different, when we are making theological distinctions. An unrighteous man, signifies a man under condemnation for his sins—not justified; an unholy man signifies one unrenewed by the Spirit of God—not sanctified. Of this there is an oversight on the part of Catholics, which is found to be convenient to answer their doctrine of merit. It would appear from their writings, that there is a first and a second justification, the first secured by what they call the merit of congruity, the other by what they call the merit of condignity; the former being available for what they call mortal sins, and the other for what they call venial sins: according to their divinity the first receipt of grace is the first justification, and the increase thereof, as merited by good works, forms the second justification. When they are required to show what that righteousness is, by which a sinner is justified, do they directly point to Christ, and what he has done and suffered? No, Christ is lost sight of; they tell you that it is a divine spiritual quality, which quality received into the soul doth *first* make it to be one of them that are born of God, and secondly, endue it with power to bring forth such works, as they do that are born of him; that it maketh the soul amiable and gracious in the sight of God; that it purgeth and washeth out all the stains of sin; that by it, not by the merit of Christ, but by it through the merit of Christ we are delivered as from sin, so from eternal condemnation. In reading our Bibles, we are led to suppose, that justification must precede sanctification; but, according to their view of matters, sanctification precedes justification, and sanctification is essential to justification; or, in other words, inherent righteousness, what God works in us, is essential, or put to our account, for justification—the sinner is righteous and justified, not for what Christ has done for us, but for what God has wrought in us, all which I conceive to be diametrically opposite to the language of Scripture. In examining their

works, we meet with endless terms and definitions, endless distinctions and subtleties, such as the culpa and the pena, the merit of congruity and condignity, a first and a second justification, sins mortal and sins venial, but we can find none of these nice subtleties and distinctions in the Bible, and for our part we regard them as sinful evasions. The Bible is simple in its declarations, and guided by it, and determined to be guided by nothing else, we cannot separate the fault from the punishment, and we know of no merit as applied to Christ that is not perfect, and no merit that man as a sinner can claim, unless the desert of indignation, and we know of no justification but one, till sinners and saints shall stand before the judgment-seat of Christ, the one to be vindicated and acquitted, and the other adjudged to condemnation, and we cannot think of any one sin as venial, of any one sin that is not mortal and damnable in its nature—as not a violation of God's law and authority—as not having the curse written over it, and as not standing in need of Christ's atoning blood. But I would throw all those expressions aside, in treating of this subject, yea, I would throw aside for a time, in order to come closer on this subject, the term justification itself, and adopt instead of it its component parts—pardon of sin, acceptance with God, and a title to eternal life. These are terms that all understand, and respecting which there is no ambiguity, and I would just ask Papists themselves, and thus bring the matter to the test—How do you expect the pardon of your sins? Is it *solely* and exclusively on account of that blood that was shed on the cross? How do you hope to be reinstated in the favour of God, which every son of Adam has lost? is it solely and exclusively in virtue of what Christ has done and suffered? How has heaven been purchased, and how do you expect to enter its blessed portals? Is it Christ alone that has paid the price for it? Do you hope to get to heaven by his finished work alone? No real son of the Church of Rome can answer in the affirmative, and if he does he is not a Catholic. On the other hand, if he does not, he must be perverting the gospel—that gospel which points to Christ as the alone Saviour, to his blood as the alone fountain for sin, to Christ's righteousness as the alone robe for covering our nakedness, and Christ's all perfect finished work as our alone plea for entrance into the heavenly kingdom. Alas, alas! there is such an infinitude of saviours with them, that we cannot tell where to find Christ among them; there is such a multitude of doings and sufferings, and superabundance of merit, (not so much of heavenly graces, and Christian virtues in themselves and others, but of penances and pilgrimages, and other forms, and bodily austerities,) that you cannot tell what place the merits of a Saviour holds in

their system. The blood drawn from their lacerated frames, seems to have as much effect as the blood that was shed on the cross; their tears and groans, as the strong crying and tears that were heard and witnessed in Gethsemane's garden and Calvary's hill, and their poor sinful doings, as the all-perfect sinless work of the Redeemer, in the retrospection of which he could say, "It is finished?"

We had it contemplation to have dwelt much longer on this point, as being one of such vital importance in the gospel economy, but which is perverted so sadly; for it is a subject that would require not sentences, but pages, not lectures, but treatises, would we exhibit it in all its bearings. We had it in contemplation to have shown, that never since the fall of Adam, never since the first promise gladdened man's heart, through all the dispensations of grace, more perfect or imperfect, more clear or obscure in their discoveries, was there ever an individual justified, and saved in any other way, than by believing in, and resting all his hopes implicitly on that Saviour that was to come, or who has been manifested. And it could not be otherwise, for, when the first covenant was broken, which bore, that by works man should be justified and inherit the blessing: that being set aside, it is, it must be by a covenant of a widely different character that man can obtain the reward—can secure the blessing. Its provisions are all provisions of grace, and if any man has been justified, pardoned, accepted, and glorified, it has been wholly of grace, by believing views of him who is "the Lamb slain from the foundation of the world—of him who is the end of the law for righteousness."

We conclude this division of our subject in the words of the magnanimous Reformer: he called it the article of a standing or falling church. "This article, that faith alone justifies us before God, without any works," says he, "no sovereign shall subvert, neither Roman, Turkish, nor Tartar; no pope shall overturn it, nor all the cardinals, and bishops, and priests, and monks, and nuns; no kings shall overthrow it, nor princes, nor rulers, nor the whole world, with all the devils themselves; but if they persist in their opposition, they shall receive in due time their merited reward."

Another doctrine of the gospel, and one that is of a most cheering character, is the intercession of Jesus Christ at the right hand of God. Every truth that is contained in the Bible, and receives the stamp of heaven, is most important; but if there is any one truth that can more than another soothe the spirit amongst the numerous wants and woes, sins and sorrows of mortality, or that can revive the soul amidst the duties, and difficulties, and dangers of our

state here below, it is that we have an Advocate within the veil. Now we have such an Intercessor in Christ, an Intercessor who has taken with him into the heavens that nature in which he suffered, and who has carried with him those tender sensibilities that were so conspicuous while he tabernacled on earth. This doctrine is revealed in order that it might be a source of consolation, and a ground of encouragement to approach the throne of grace with boldness. How Christ carries on this his mediatorial work we do not know, nor do we wish to know, because it is not revealed, and we shall know it hereafter; but that it is carried on, and carried on efficaciously, we *do* know, for he has entered into the heavens, and appears in the presence of God for us, and him the Father heareth always. He knows our circumstances—he carries the names of his great family before the throne—he presents the prayers and praises of his people, which meet with acceptance through him—and, possessed of every qualification which in the character of an exalted Mediator is essential, he pleads for the conversion, for the preservation, the support, the consolation, the sanctification, and the glorification of all his children; and that this intercession is ever compassionate, persevering, and prevalent, every one who reads his Bible must be aware. But it is not to the nature of this truth, or to the proof of this truth, that I am called, but the proof of its perversion. The Roman Catholics hold this doctrine as well as Protestants, but then, as they do many other doctrines of salvation, they pervert it by the unscriptural, unhalloved additions they make to it in the invocation of saints. They admit that Christ is Mediator between God and man; but then, according to them, we must have a mediator with this Mediator, and conjoined with him as sole Intercessor before the throne, we must have a perfect host of supplicants to plead for us, and to supplant Christ's work. In every thing connected with this act of theirs, there is the grossest impiety; there is a perverting of a doctrine that is most soothing and comforting to the spirit; there is a withdrawal of the mind from Christ, a virtual setting him aside, and an actual depriving of the Christian of all the comfort and confidence he has in approaching to God through the one Mediator, and placing his sole and implicit reliance on his advocacy. There is something peculiarly offensive, disgusting, as well as impious in this doctrine, a lowering and degrading of those inconceivable transactions that take place at the right hand of God, by bringing them down to a level with human doings, and by leading the poor deluded votary of superstition to imagine, that as it is at an earthly tribunal, or at an earthly court, so must it be before the throne of God, so

must it fare with the suppliant there—that the success of your appeal depends upon the interest you can command, the number of your counsel, or the multitude of your friends. The Papist may refine and subtilize as he pleases, and distinguish betwixt the different acts of the mind in regard to his respective objects of invocation; but I defy the ingenuity of man to rescue him from the charge of will-worship—giving unlawful homage to the creature, and degrading, nullifying, and superseding Christ's intercession, by the introduction of his many mediators. I need not spend your time in showing that such is the practice of the Church of Rome—every one knows it, and it is not denied. It seems to have arisen from that natural feeling that springs up in the human mind, to follow, in thought, those whom we have respected and loved on earth, beyond the boundaries of this visible horizon—beyond the bounds of time and space; and it is evidently of heathenish origin, and borrowed from idolaters. Similar to the practice among the gentile, unenlightened nations, of deifying departed heroes and legislators, they canonize departed saints; and these saints are almost as numerous as the fabled deities among the heathen worshippers. While many of the saints were characters deserving of love and respect during life, and whose faith and patience we are required to follow, now that they have gone to inherit the promises, yet many of those through whom Papists hope to get nearer the mercy-seat, through whom they expect to obtain a more ready and favourable ear from the Hearer of prayer, through whom they hope for blessings of every kind to flow more copiously upon them—I say, not a few of these saints, are not merely of suspicious, but of worthless characters, who have debased the Christian name by their profligacies; but having been friends to the church, whether by the persecution and burning of heretics, or by their liberal benefactions—such as the endowment of monasteries, the establishment of nunneries, or the building of churches, they are raised to the rank of saints, and become mediators and objects of invocation.

Now, whether saints are both worshipped and invoked or not, whether or not they share the honour with the uncreated Jehovah himself upon the throne, and whether or not they participate the glory due to Christ as the Intercessor within the veil, I shall leave every reflecting mind to judge, when I make the following quotations from their own works:—The creed of Pope Pius IV. says, "I do likewise firmly hold, that the saints, reigning with Christ, are to be worshipped and invoked, and that they do offer prayers unto God for us." The Council of Trent says, "The holy synod commands all bishops, &c. that they diligently instruct the faithful, first, as to the intercession and invocation of the saints, the honouring of relics, and the legiti-

mate use of images—teaching them, that the saints, reigning together with Christ, offer up prayers to God for men; and that it is good and useful, suppliantly to invoke them, and to fly for aid and assistance to their prayers, in order to obtain benefits from God; and that those think impiously who deny that the saints, enjoying eternal happiness in heaven, are to be invoked; or who assert, either that they do not pray for men, or that the invocation of them to pray for us, even individually, is idolatry, or at variance with the word of God, or opposed to the honour of one Mediator between God and man, Jesus Christ, or that it is foolish with voice and heart to supplicate those reigning in heaven." In the Trent Catechism we find the following question and answer:—"Are the saints also reigning with Christ to be invoked? We fly to the assistance of the saints who are in heaven, to whom, also, that prayers are to be made is so certain in the church of God, that to pious minds no doubt on the subject can occur."

Such is the plain language of their writers in regard to this point—such are the instructions that are given by their popes and councils to the church, and to individuals in the church, in reference to this subject; and whether there is not idolatry involved in it, and a frustrating and making void the advocateship of Christ, I leave every individual who understands the meaning of language to say. I am aware that they endeavour to explain it away, by telling us that it is an inferior homage that is meant; but if it is homage at all—if it is intercession at all, it is what no worm of the earth, however exalted, can lay claim to without impiety—it is what no human being can pay to another without the most daring rebellion against heaven's high Majesty. On what ground is it that Christ is worshipped equally with the Father, but because he is equal with the Father? On what ground is it that Christ acts the part of our Intercessor, and we rely with confidence on his all-prevalent advocateship? Solely because he is the Son of the Highest, God over all and blessed for ever; because he finished the work that was given him to do; because on earth he did all, and endured all, that was needful to bring guilty sinners unto God; and, because, in virtue of his exalted character, of his all-perfect and finished work, he is entitled to say, "Father, I will that they whom thou hast given me, be with me to behold my glory." But can the most exalted seraph in heaven lay claim to such attributes? can the most glorious of the heavenly inhabitants urge such a plea? Their work around the throne is praise, not prayer; their exercises, day and night, are unceasing ascriptions of praise to Him who sitteth on the throne, and to the Lamb that was slain. To direct, therefore, a sinful creature to another creature like himself, although he has escaped from the windy storm and tempest,

would be just to seduce him from his allegiance to his God and Father, and to withdraw him from that adored Redeemer to whom he commits all his interests, both for soul and body, both for time and for eternity—a crime to which we can scarcely find a parallel; for I can hardly conceive any thing betokening such irrationality and impiety combined, and involving in it so much danger, as for a poor sinful worm of the earth, standing on the brink of eternity, and pleading to be heard, to be healed, to be saved, if not by, at least for the sake, not of the alone almighty Mediator and Redeemer, but for the sake of one, be he Peter, be he Paul, be it Mary the Virgin, be it all the saints that ever entered heaven, who are, and who through all eternity must recollect that they were, brands plucked from the burning—the monuments of free and sovereign grace.

It is no pleasing task to expose error, but it is sometimes necessary, for the wound is never to be healed by covering it up; it must be probed, it must be laid open. Unpleasant, therefore, though the task is, yet conceiving, as I do, that the practice to which I now refer is so delusive and antichristian, so ruinous to the souls of sinners, and subversive of the gospel, I feel constrained to proceed a little farther with the exposure; and I do so the more readily, as it will save me from considering at any length (if I enter upon it at all) another part of their delusive system, namely, their pilgrimages and their veneration for relics; by which they hope to secure peace to their consciences, and ward off both bodily and spiritual malady, both temporal and eternal ill. Although the Council of Trent, and their other authorities, have sanctioned the invocation of saints, yet the practice has appeared so plainly absurd to many Roman Catholics, that they have attempted to soften it, and as far as they can, as we have seen, to explain it away. It is not worshipping and adoring *them*, but it is (what they must admit) employing them as mediators and intercessors. Now that is quite enough for my purpose, and it is sufficient to awaken reprobation and abhorrence. But we must maintain that they do pray to them—they manifest the same show of devotion to them that they do towards God, their addresses to them are attended with all the outward solemnities of worship; as suppliants they assume the same attitude of devotion, and address them from the same places of worship. But besides this, they apply to the saints for their help and assistance, as well as their prayers. Many specimens of such prayers I might bring under your notice, did time permit. They cannot surely deny that St. Peter is invoked to untie the bands of their iniquity, and to open the gates of heaven to them; and that all the apostles are called upon to absolve them from their sins, to heal their spiritual disorders, and to increase their virtues. So

evidently does this plain language imply worship, that one of their great champions, Bellarmine, by way of explanation, says, that though the words used upon such occasions *seem* to imply more than a bare praying to the saints to pray for us, yet this is the whole they intend. But whatever may be the view that any cardinal or any pope may take of this, is this the idea that the language of their instructions, or the language of their actual prayers would convey; or is this the view that the hosts of simple, uninformed worshippers, who are not up to the Jesuitical casuistry of their teachers, would take? No, no: they are led to pay a blind homage to the creature—to lose sight of the the Saviour in looking to the saint. This might be illustrated by showing, that every country and district has its special tutelary saint, like the heathens of old, and that there are particular saints for particular disorders, in whom a healing power resides, and to whom supplications for healing virtue must be addressed, and particular prayers presented.

But leaving all these, we ask, whether it will be questioned that Mary, the mother of our Lord, is worshipped. I believe the very mention of the name of the Virgin, in the hearing of a Catholic, will establish the position, from the genuflexions, and crossings, and other marks of reverence, which, in the bosom of his church he has been taught, from his cradle, to manifest to this holy, and, by them, deified person. It may now be mentioned, that all the honour that was ever expected by saints, after their departure, was, that so far as they were followers of Christ they should be followed, and, if they were the instruments of good, that their names should be remembered with respect. Though Mary was the mother of Christ, and as man he was subject to her, yet that gave her no authority over him as the Son of God, as the Saviour of sinners; and I think that our Lord has, by his own language and conduct, guarded against that superstitious veneration that has been paid to her, when, to the woman who exclaimed, “Blessed is the womb that bare thee,” he, in the hearing of the multitude said, “Yea, rather blessed are they that hear the word of God, and keep it.” Yet into what sad fooleries and superstitions, in regard to the blessed Virgin, has this church fallen. I would spare my hearers from listening to the many absurdities that are practised, the many impieties that are addressed to her: she is declared, (and where this is found out, it is hard to say, but from some of those many traditions that help them out of all difficulties,) she is declared to have been born free from the taint of original corruption, and, consequently, pure from all actual transgression; she has attributes ascribed to her which are only referable to the great Supreme. Amongst the many appellations by

which she is designated, she is called, the mother of God, the queen of heaven, the gate of glory, the fountain of mercy, the mother of all grace, the true mediatrix, the sure refuge of the distressed, and such like; and the present pope, the reigning bishop, styles the most holy Virgin Mary, his greatest confidence, even the whole foundation of his hope. And if such is their language, must she not be adored? Why, the very language bespeaks religious homage. In regard to the worship of the Virgin, the Trent Catechism says, "With good reason the holy church of God had added to this giving of thanks, prayers also, and imploration addressed to the most holy mother of God." The style of these prayers shows that if she be merely addressed as a mediatrix, her intercession is regarded as powerful, as if she bestowed every thing by her own power; every thing appears to be asked of her, that can be asked of God, and, as has been well said by a pious writer on this subject, "I am persuaded, where there is one Pater Noster among Papists, there are ten Ave Marias." Thus do they express themselves: "To thy protection we fly, O holy mother of God, despise not our prayers in the time of our necessities, but from all dangers always deliver us, O Virgin, glorious and blessed. Hail Mary! lady and mistress of the world, to whom all power has been given, both in heaven and earth." If these were harmless fooleries it were of little importance; but when they strike at the vitals of Christianity, when they virtually veil the glory of the Redeemer, denude him of his gracious character as Mediator, yea, lead poor inconsiderates to place the creature on a level with the Creator, we may well bewail the state into which myraids of our fellow-mortals are thrown by such sad delusions, and we may well raise our prayer to heaven, that God would look in mercy on the miserable state of Christianity, in so many parts of the world called Christian. "When the blessed Virgin foretold that all generations should call her blessed, did she mean that all generations would worship her; would worship her images; would make her a mediatrix between God and man; would ascribe to her the power, not of prevailing with Jesus, only, for any thing, but of commanding him; would offer Jesus himself a sacrifice in her honour; would burn incense to her; would use rosaries for her special invocation and service; would erect to her chapels and altars, and by most solemn invocations every where, and by worship, and all the expressions of it, by religious rites, and by devotions, running out to her more than to Christ himself, recognise her as the lady of heaven and earth, as the queen of the world? No: it was not till the dregs of time, till the decay of learning and piety, made way for the introduction of the grossest superstition, that this took place."

The Papists say that they do not worship saints, they only ask their prayers. Well, taking their own view of the case, which never will be done by the great mass of the ignorant, yet, taking it as they would have it, there is a stumbling-block laid in the way of the unthinking, they are led into error by those who know to refine and to distinguish, which they do not. But let this practice be viewed as they view it, and let them employ their hosts of saints merely as mediators or intercessors, the very idea of it is horrifying. For in the first place it is unscriptural, and this, I believe, is admitted by most Papists; nay, it is in direct opposition to Scripture, and, therefore, dangerous, for while we have one God, we have but one Mediator betwixt God and man. Had we authority from God's word for such homage, that were sufficient; but there is not one precept for such praying, not a single example of any one of the people of God making such a prayer, nor one promise that such a prayer is pleasing. The object of worship is one, the Father of all; the medium of worship is one, the Lord Jesus Christ; the helper of our infirmities is one, the Holy Ghost, the comforter. But it is irrational, and, therefore, foolish. How do we know that our requests can reach the ear of saints around the throne—how do they know, that through their medium, intercourse can be maintained between heaven and earth—and if they should, how is it known that their requests can be of avail? And then are they certain, that all those whom they thus address *are* before the throne? are they sure of their well-being, since their saintship is in many occasions very questionable, their exaltation resting wholly upon the fiat of a pope; and since it is to be feared, that if many of them make a request at all, it will be that of the rich man to Lazarus as recorded in the gospel? It is idolatrous, and, therefore, sinful. Even in the view that they take of it, it is idolatrous; for if they address these created demi-gods, are they better than heathens? and if they address them at all with the hope of success, must not their wishes be known? if it is a secret wish, then they give them access to the human heart, an attribute of knowledge that belongs only to the Searcher of hearts; and if it is an expressed wish, an alleged prayer, then there is a virtual conferring upon them the attribute of the Divine Omnipresence: thus it is that they join issue with Satan the father of lies in his devices to ruin men's souls. But it is above all dishonouring to the Lord who bought us. As the doctrine of two Gods is a heresy against natural religion, so the doctrine of two Mediators is a heresy against the gospel; as there is only one God, so there is but one Mediator between God and man.

Betwixt redemption and intercession

there is a close and indissoluble connexion, and Christ will not share the glory with man in either case. He purchased all, and he ever lives to bestow all.—But as the Papists will bring in subordinate Redeemers to supplement Christ's mighty doings in the work of redemption, so they will bring in subordinate mediators to supply what is defective in the work of intercession. I defy Roman Catholics to give another meaning and another bearing to their saint invocation; for let their shifts and excuses be what they may, we have practical, palpable evidence from their conduct, when we find that they put themselves with as much confidence under the guardianship of their tutelary saints, as they do under the guardianship of the Most High. "I have myself known," says Bishop Stillingfleet—(and so I am persuaded might every one who is brought into close contact with them)—"I have known intelligent persons of the Church of Rome, who commit their souls with as much confidence to the protection of the Virgin Mary, as they could possibly do to him who is the alone Saviour and guardian of his people; and they thought they understood the doctrine and practice of their church as well as others."

Now, on what supposable ground can the doctrine of subordinate or conjoint intercession be admitted? It can only be allowed of on one of two suppositions, either that Christ is not animated with those compassionate feelings which the necessities of man claim, and, therefore, is disinclined, and requires to be urged to extend the needful relief; or that he is not possessed of power commensurate to their wants, and, therefore, *cannot* relieve them—either of which suppositions is impious as well as it is unscriptural. For, says the Apostle, "If any man sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." "We have not," says another apostle, "a High Priest who cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "Because Christ continueth ever, he hath an unchangeable priesthood, wherefore he is able to save to the uttermost all who come unto him." "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is also at right hand of God, who maketh intercession for us."

I might show the danger, the absurdity, the impiety of their doctrine of works of supererogation, by which a stock of merit is laid up, in virtue of which, the more than Christian, (if I may use the expression)—cannot merely lay claim to heaven himself, but may turn to account for behoof of others, a stock which he can dispose to the church to be rendered available to those of

lower grade, in the attainments of Christian character, and doings, and sufferings; and which the church, in whose hands this inexhaustible stock is deposited, may dole out, as they see cause, in indulgences to such as need them. Oh this is a most pernicious doctrine, a doctrine which, while it has swollen the coffers of Rome to an incalculable extent—has drowned myriads of souls in everlasting misery! Excess of merit in a sinner! excess of merit in one who is laden with iniquity! superabundance of holy doings in one, who to the end of life, must say; "if thou, Lord, shouldst mark iniquity, who could stand!" disposable worth in one who all his life long is an unprofitable servant, and comes short in every thing! superabundance of merit, when a Paul says, through life, "O wretched man that I am! I have not attained—I am the least of the apostles—the least of all saints—I am the chief of sinners!" Oh how such such as delude and hoodwink unthinking souls, appear in that day, when characters shall be weighed in the balance of the sanctuary—how shall they answer, when every deed that is done in the body shall come under the scrutiny of that eye which is as a flame of fire!

I should have next turned your attention to those precious relics—dead men's bones, shreds of the clothes of saints, girdles, slippers, and other parts of their dress; the iron, the nails, the wood of Christ's cross; the blood, the tears of the Redeemer; the teeth, the hair of the Virgin; the chains of Peter; the house of the mother of Jesus; and the cradle of Christ, which have been miraculously conveyed to Rome, which have drawn, and are from time to time drawing crowds of pilgrims and idolatrous worshippers within its walls; and which, as has been said, "made the whole of Europe, in former times, support the idleness of the Romans, at the expense of their devout curiosity." I might have brought to your notice the wonder working influence that those sacred relics are supposed to possess in popish countries, such as healing the sick, opening men's eyes, procuring plenty and abundance, foul or fair weather. I might have turned your attention, besides, to the pilgrimages that are made from a distance to the spots that are sacred; the shrines of particular saints, and the relics that are possessed by the sacred hierarchy. And I might have crossed the channel, and brought under your notice the crowds that in Ireland repair to the holy wells, and consecrated walls, where their penances are endured, absolution is received, and sins and infirmities are washed away. O could I bring before you the cruelties that are there practised, the superstitious rites that are there resorted to, and the indecencies that are there exhibited—of which few who have visited Ireland have not had an opportunity

of witnessing, and which, perhaps, some whom I now address, have seen with their own eyes—it would lead you to lament and weep, that the great propitiation is completely lost sight of, and the most inconsiderate are led to trust to a shadow, and believe a lie: it would lead you to bewail the curse that has lighted on that people through the prevalence of Popery; a people “so energetic, yet so lost; so determined yet so mistaken; so capable of the grandest impressions, yet such sad victims of the tyranny of superstition. Oh enlighten that people’s minds with the rays of divine light—rescue them from the chains that are so closely rivetted around their necks—give them the liberty of the sons of God—and, from their natural character and their strong feelings, sanctified by grace, they would become the bright ornaments of all that is great, and noble, and exalted. The Lord hasten it in his own time!—I cannot forbear reading to you an extract or two from the proclamation by Pope Leo, ten years ago, in 1825, for a sacred jubilee, and calling upon Catholics to take a holy pilgrimage to Rome, the seat of the holy see, the depository of all those precious relics that have been brought, and miraculously conveyed (as they say) hither from Palestine and every part of Christendom, that their souls might be refreshed by the sight and the worship of what is venerable and sublime.

LEO BISHOP,

SERVANT OF THE SERVANTS OF GOD,

To all the faithful of Christ who shall see these presents, health and apostolical benediction.

In the merciful dispensations of the Lord, it is at length granted to our humility, to announce to you with joy, that the period is at hand, when what we regretted was omitted at the commencement of the present century, in consequence of the direful calamities of the times, is to be happily observed according to the established custom of our forefathers; for that most propitious year, entitled to the utmost religious veneration, is approaching, when Christians from every region of the earth will resort to this our holy city and the chair of blessed Peter, and when the most abundant treasures of reconciliation and grace will be offered as means of salvation to all the faithful disposed to perform the exercises of piety which are prescribed. During this year, which we truly call the acceptable time, and the time of salvation, we congratulate you that a favourable occasion is presented, when, after the miserable accumulation of disasters under which we have groaned, we may strive to renew all things in Christ, by the salutary atonement of all Christian people. We have therefore resolved, in virtue of the authority given to us by Heaven, fully

to unlock that sacred treasure, composed of the merits, sufferings, and virtues of Christ our Lord, and of his Virgin Mother, and of all the saints, which the Author of human salvation has intrusted to our dispensation.

In this it becomes us to magnify the abundant riches of the divine clemency, by which Christ, preventing us with the blessings of sweetness, so willed the infinite power of his merits to be diffused through the parts of his mystical body, that they by reciprocal co-operation, and by the most wholesome communication of advantages flowing from faith, which worketh by charity, might mutually assist each other: and by the immense price of the blood of the Lord, and for his sake and virtue, as also by the merits and suffrages of the saints, might gain the remission of the temporal punishment, which the fathers of the Council of Trent have taught is not always entirely remitted, as is the case in baptism, by the sacrament of penance.

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There is, beloved brethren, there is in reserve what will most amply remunerate you for every inconvenience and hardship: yes, these sufferings, if any such occur, are not fit to be compared to the weight of glory to come, which, with God’s assistance, will be secured to you by the means prepared for the sanctification of your souls. For you will here reap the most abundant fruits of penance, by which you may offer to God the sacrifice of your bodies, chastised by continued acts of self-denial: may religiously perform the works of piety prescribed by the conditions of the indulgence; and may add a new force to your fixed and persevering resolution to satisfy for your past crimes by penitential austerities, and to avoid all sin for the time to come.

Therefore ascend with loins girt up to this holy Jerusalem, this priestly and royal city, which, by the sacred chair of the blessed Peter, become the capital of the world, is seen to maintain more extensive dominion by the divine influence of religion than by earthly authority.

* * * * *
To you it belongs to explain with perspicuity the power of indulgences: what is their efficacy, not only in the remission of the canonical penance, but also of the temporal punishment due to the divine justice for past sin; and what succour is afforded out of this heavenly treasure, from the merits of Christ and his saints, to such as have departed real penitents in God’s love, yet before they had duly satisfied by fruits, worthy of penance for sin of commission and omission, and are now purifying in the fire of purgatory, that an entrance may be opened for them into their eternal country, where nothing defiled is admitted.

* * * * *
Be it, therefore, utterly unlawful for any man

to infringe, or by any rash attempt to gainsay, this page of our ordinance, promulgation, grant, exhortation, demand, and will. But if any one shall presume to attempt it, let him know, that he shall incur the indignation of Almighty God, and of his blessed apostles Peter and Paul.

Given at Rome, at St. Peter's, in the year of our Lord's Incarnation, 1824, on the 24th May, in the first year of our Pontificate.

*A. G. Cardinal, Pro-Datary.
J. Cardinal Albani.*

And now, if there are any of the Romish faith here present, I entreat of them to ponder deeply, and as in the sight of God, what has been said, and to consider whether what has now been brought under their notice is agreeable to the dictates of God's unerring word. It is not from me, it is not from man, from any man, priest or pope, my friends, that you are to learn your duty and your privilege, but from the Scriptures of truth. The ministers of religion address their fellow-sinners in the name of the Lord, but what they deliver must be tried by the law and the testimony of God. Yield not a blind submission to any man. Let every individual inquire for himself. We tell you to trust to Christ alone for salvation; and why? because we are told that there is no other name by which we can be saved. We tell you to entrust your eternal interests into his hands; why? because he is able to keep what you commit to him. We tell you to apply to his blood for pardon; why? because his blood cleanseth from all sin. We tell you to unite none and nothing in the work of your salvation; why? because no man cometh to the Father but by Christ. We tell you to look to Christ with unshaken reliance; why? because whosoever comes shall in no wise be cast out. We tell you to cast away from you all your doings as filthy rags; because you are unprofitable servants. We tell you to come to the throne of grace only in the name of Christ, and hope for answer only for Christ's sake; because there is one God, and one Mediator between God and man. But do we thereby encourage any one to continue in sin, to indulge in any sin, because grace abounds? No. We urge every soul of man to forsake sin, else God will forsake him, and he must inevitably perish; that if any man be in Christ, he must be a new creature; that if he is Christ's, he must crucify the flesh; that if he has faith, he has not that that is genuine, unless it purifies the heart; that if any cherish the hope of heaven, he must be pure as Christ is. We encourage no man to hope for God's favour and eternal life, unless he is living to God's glory, unless soul, and body, and spirit are yielded to Christ through the constraints of divine love—ye are not

your own. And though we allow no man to hope for heaven, though he had the purity of an angel, and the graces and virtues of every saint united in his single self, as the merited reward of his holy deeds, but urge him to cast the thought away from him as an accursed thing, if he could view it in this light; yet we would have every man to live, (and if he is under the influence of Christian faith and love, he will live) and act, and pray, as if he could procure every thing by these doings, giving all diligence to add to his faith, virtue; and to virtue, knowledge, and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." My friends, you are soon to die. Oh, I beseech you, reflect how you are to appear before God! If you are not washed in the blood of atonement, clothed with the Saviour's righteousness, sanctified by the Holy Ghost, all your washings, and penances, and prayers, and tears, will serve you nothing—will be swept away as a refuge of lies. If you are not interested in Christ's death and intercession, though all the saints in heaven and earth united were to pray, or could pray for you, it will be of no avail. Struggling with the last enemy, none but Christ can sustain you. Standing before God in judgment, none but Christ can vindicate and acquit you. Seek, then, after Christ now, it haply you may find him.

But am I to leave you of the Protestant faith without a word of exhortation? No. I do then urge you to stand fast in the liberty wherewith Christ has made you free. But then I ask, are you Christ's freemen? are you living as Christ's freemen? There are many that please themselves with a name. Remember that it is neither being of Paul nor of Apollos, but of Christ, that will avail you. "Verily circumcision availeth nothing, nor uncircumcision, but a new creature—but faith, which worketh by love." Remember, that with the name of Protestant, you may be as far away from the foundation of the Christian faith, as the most bigoted Catholic. See, then, what you are building for eternity upon; and see that it be not the sand on which you are erecting your hopes. Christ is the sole tried foundation—Christ's finished work. Can you in all good conscience say, God forbid that I should glory, save in the cross of Christ? But there must be this addition, "by whom the world is crucified unto me, and I unto the world;" and there must be an adding, "nevertheless, I live; yet not I, but Christ." You have reason to bless God that you have been rescued from the fetters of Popery—that the Bible has been brought from the sepulchre where it was buried; but this will be of little importance, if you are not delivered from the yoke of sin, and if in the light of the

gospel you see not light clearly, if God shine not into your hearts. The greater your light, the more numerous your privileges, the greater is your responsibility. What then is the state of your hearts? what is the tenor of your lives? Is Christ formed in you? are you living to Christ? Are you humble, and holy, and self-denied, and meek, and resigned? Are you prayerful as individuals, prayerful as families? Are God's statutes your song, his day your delight, his house your resort? and under these means, are you growing in grace, in the knowledge of our Lord and Saviour Jesus Christ? Oh what is a name? It will be the condemnation—an increasing of the fearful doom of many. I would apply to you what Paul

says of the Jews: "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. In the day when God shall judge the secrets of men by Jesus Christ, according to the gospel. Be diligent now, that ye may be found of Christ on that day in peace, without spot, and blameless. Now, unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."